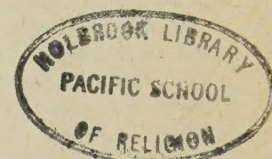


The AMERICAN FRIEND

[NOVEMBER 8, 1951]



THE LORD OUR GOD REIGNETH!

WE should be encouraged by the fact that we are in a much more promising situation, outwardly at least, than the church at the end of the First Christian Century, when the Seer of Patmos was given a preview of its destiny. The whole church probably numbered fewer than Friends do today. They represented the weak things of the world; they had few scholars, men of wealth or political influence. They were mostly poor people, artisans, women and slaves. The government of the empire with the resources of Greco-Roman culture and the power of heathen religions set itself to destroy the church. As the seer describes the seven typical churches, not one was without blemish. Yet as the scroll is unrolled, we hear the shout of victory: "Hallelujah! for the Lord our God, the Almighty, reigneth." And the weapons of victory that are displayed are those that are still ours—the Sword of the Spirit, the blood of the Lamb and the word of testimony. The arm of God is not shortened, and Jesus Christ is the same today that he was yesterday and will be forever.

ELBERT RUSSELL,
in Friends at Mid-Century

FOR LIFE — A CREED

(Continued)

By WILLIAM W. CLARK

People who cannot accept the religious view of life, as interpreted in the Christian faith, often are held back by the inadequate imagery which has been used by its proponents. Through the ages, we have spoken so variously, and what, from the strictly logical and rational point of view, appears to be such inconsistency of metaphor! At one moment we speak of God as the Author of all being, out there beyond the blue somewhere, while at another moment we speak of Him as being in here somehow, hidden within. Then again, we point to a man in history and say "Ecce homo!" Behold the man; there is God. And yet the truth of the matter is that we cannot possibly be logically consistent in our declaration of faith because in fact and in experience our knowledge of God overflows all the bounds of mere intellectual rationality. It is as impossible for us to reduce our experience to logic as it is for a couple who are profoundly in love. It is not expected of the latter and should not be of the former.

This is true in part because the nature of the experience of the lover is in many ways similar to the nature of the experience of the religious person. Just as we know one another most deeply in a subjective way, so we know God most intimately as subject rather than as object. We cannot say, "Lo, here" or "Lo, there." Spirit meets with spirit, He speaks within and we answer, within. He who has made us and made us for Himself maintains direct communion with us, if only we will listen. His outward "thou shalt" becomes our inward "I must," and we walk the way of faith, motivated from within by the union of our spirit with that Great Spirit which is equally close to any man as to us, yet whose being in some way far surpasses the poverty of our own being and whose infinite qualities of power and goodness transcend the little vistas of magnificence which we may

have, taking our breath away with their intimations of the eternal.

We know God by experience. That is to say, we know Him by faith. Faith-knowledge is knowledge of subject by subject, of self by self. It is knowledge which cannot be proved scientifically nor argued logically, although evidence and argument gather to its support when it has been affirmed.

THE PSYCHOLOGIST

The atheistic *psychologist* says that all our beliefs are auto-suggestions, upsurings from our subconscious, projections or compensations expressing desires and frustrations springing from the chance nature of man formed accidentally in a purposeless universe. He seeks to cure unhappy souls by psychotherapy, helping the individual to see the train of cause and effect rationally which has been responsible for his unhappiness, the theory being that to understand what causes one to be unhappy is to overcome the cause and be capable of facing reality maturely. Fortunately few patients follow through to the implications of most psychologists, which leave the soul adrift in a senseless flood. Fortunately some psychologists have seen that beyond psychotherapy there is our constant need for theo-therapy, for being reoriented in God's world according to His loving purpose and being re-introduced personally to God Himself.

THE SCIENTIST

The *scientist* says that the only kind of knowledge man can have is built up on the basis of assumptions founded on an accumulation of observed facts. Every assumption must remain a tentative hypothesis which may be altered by subsequent facts. Yet if the scientist were truly objective about the process by which he proceeds he would acknowledge that he starts with some assumptions which are entirely arbitrary and have no relation to a previous accumulation of facts; and he arrives at some of his assumptions by a glorious leap of intuition which cannot be said to flow logically from the facts which have been being observed, because

many other equally intelligent minds have been observing the same facts without leaping to the inspired hypothesis which makes it possible for knowledge to move forward.

In short, there are at least two things which the scientist uses all the time which are not the least scientific: self-evident truth for one, and inspired hypothesis for another. By the very nature of these two realities the scientist has to acknowledge that the subjective way of knowing is part and parcel of his experience. All men know that one and one are two. Why, who has proved it to them? No logic which starts from scratch can demonstrate this, nor can any accumulation of facts. All men everywhere know that it is so simply because it is so; they have an interior awareness of its truth. Again, every geometric theorem proceeds to logical conclusions arrived at from axiomatic assumptions which no one feels should require demonstration. And where would our Watts, our Newtons, our Galileos, our Edisons, and our Einsteins be without the inspired flash of intuition which from time to time had set their minds exploring far, far out ahead of their accumulated evidence, inspired from what source they know not?

It is not so unscientific as is often reported to affirm that God is constantly working His miracles of communication with mankind, not only objectively, but subjectively, where no assumption but the assumption of God is adequate to explain the intuitions of the human spirit. We do not so much grasp truth, in its fundamental theses, as it grasps us and sets us to do its bidding. Better than to say "it" is to say "He," because the personal metaphor (He), although of course remaining only a metaphor, so much more nearly approaches the kind of experience man has with God than does the impersonal one (it).

THE AUTHORITARIAN

There is one more way in which we do not know God and which must be mentioned. If our crucial or central religious knowledge springs from the response of the human subject to the

(Continued on page 364)

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Editorials . . .

Elbert Russell—Saint and Prophet, Teacher and Preacher

NOW and then rare combinations of talent are wrapped up in one personality. Often the saint is not a challenging prophet, but lives in relative retirement from issues and battles of his day. Sometimes the prophet is not deeply marked with saintliness. Living so much on the battle line for a righteous order among men, he does not achieve in his own life the personal poise and balance which he wants for his community and world.

Likewise the art of ministry through teaching and preaching is not often equally evident in the life of one person. The teacher may bring a high measure of discernment to his work but have little zeal or power for persuasion. The preacher may have a deep concern to persuade men but less concern for the fine points of scholarship.

Elbert Russell combined all of these qualities in an unusually effective ministry among Friends. His students will remember him as a master teacher. Others who have heard him, speaking to assemblies large and small, will especially remember his power of persuasion as he made truth live before them.

The quotation from him on the cover page of this journal is typical of his ministry. With the skill of the teacher, he analyzed our needs and then with the insight of the prophet he saw and pointed to the divine springs from which our redemption comes.

The Five Years Meeting is particularly indebted to him. He represented them for some years in the emerging ecumenical relations which have since resulted in the World Council of Churches. During the period of this development, his wide sympathies and understanding of Friends together with his training in the field of religious thought and history made his contributions especially important. Serving many times and on significant occasions as lecturer or preacher, he climaxed his ministry in the Isaac T. and Lida K. Johnson Lecture, "Friends at Mid-Century," to the Five Years Meeting sessions of 1950.

A great Friend indeed has lived, thought, taught and loved among us. In many ways his message will be sharpened as the years reveal how true was his insight, how prophetic his words.

Appointment to the Vatican

HERE it is again! As if the original appointment by President Roosevelt of a "personal representative" was not mistake enough, it is now compounded by the nomination of an "Ambassador," making complete our proposed acknowledgment of the Vatican as a state among states.

Can it be that the President is using the shock treatment to get some kind of special appointment to the Vatican? If he is defeated in getting an "Ambassa-

dor" appointed, will he appoint a "Special Representative" as a "compromise"? He can do the latter without Senate confirmation.

Basically both are wrong in principle. The simple identification of church and state fits the Vatican concept, but not the American. It is so completely out of line with American tradition that one might well wonder why any President of the United States would contemplate such a move.

There are other ways by which the government can be related to seats of power or influence, far-short of naming an Ambassador or "Special Representative." Rome is not the only religious center in the world where helpful yet informal contacts can be maintained. The World Council of Churches represents over one hundred and fifty Protestant denominations with their several headquarters all over the world. They are *religious* centers; so is the Vatican—let them be treated as such.

It is not to the best interests of the nation or the world to have a question of this sort thrown before us. It is divisive in its effect. Anyone who speaks or writes against the action of the President is likely to be tagged as anti-Catholic, whereas the question is not one of religious faith, only in so far as it is an interpretation of Church-State concept. Protestants in general would just as strongly disapprove the appointment of an "Ambassador" to their own headquarters of the World Council of Churches as to the Vatican.

We should not for a moment stand in the way of effecting any arrangements whereby peace in the world can be better assured, but there are right and wrong ways to secure the cooperation of the religious forces of the world.

Between now and the time that Congress reconvenes in January, we should rally our church forces in protests to the President. The most effective action is to write individual letters to our senators urging them not to vote for confirmation of an ambassador to the Vatican.

There is a time also to protest the appointment of military men to such positions, but it is better not to confuse the two issues just now. We should center on the one issue—no special appointment from our government to the Vatican.

Elsewhere in these pages is a statement from the National Council of Churches and a letter approved and forwarded by the Five Years Meeting of Friends in session, October 1950, to the President. We are officially on record, but more important are the three hundred years of our witness to a way of life and thought which points in the opposite direction from which the President presumes to take us by this appointment.

The protest that will be raised is not a tempest in a teapot. The question before us is not a side issue. It is fundamental.

Thanksgiving Day

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

Phil. 4:6

WE are God's children, not his beggars. As members of the family, our conversation, indeed all of our relationships with Him, are two-way. We receive, we give. Request is linked with thanksgiving—asking, with gratitude.

One of the most wholesome of virtues is that of gratitude, for it implies a sense of insufficiency. To pray with thanksgiving is to suggest humility, and a reliance upon the great resources of spirit to be found in our relationship to God. Nothing is more defeating than a feeling of utter self-sufficiency. It runs into a dead end.

The ungrateful heart cannot receive gifts from God, for it is not prepared to receive and use them. The soil of the soul is not fallow and fertile—the seed will not grow. Therefore, pray with gratitude—"with thanksgiving let your requests be made known."

Thanksgiving Day is strictly an American institution. It has taken on the color of our expanding, active, producing, consuming life. It can drive toward conceit, if we are not careful. We may thank God for our abundance as though he had favored us above others—like the kind of new "Israel" in a land of milk and honey.

God is not interested in less than a world economy wherein his children find the abundant life. Thanksgiving Day should sensitize us to our responsibility for linking our talents, our land, our economy, with those of God's world.

E. T. E.

A New American at 99

The Story of Matrona Ignatenkowa

FAIRY tale endings of "living happily ever after" are usually reserved for young people, but Matrona Ignatenkowa, 99, Russian-born displaced person, witnessed the happy ending of her story when she arrived in America recently by airplane from a German D.P. Camp.

Brought here under the aegis of the American Friends Service Committee in cooperation with Church World Service, Matrona was accompanied by her daughter, Anna Vladmiroff, 56, her granddaughter, Maria, 30, and her great-granddaughter, Tamara, 4. The four generations, which include Boris Vladmiroff and Alexey Vladmiroff, the daughter and granddaughter's husbands, are making their home on the old Perisho farm near the Honey Creek Friends Meeting in southern Hardin county, Iowa, where the younger man is employed by Earl Marsh. A local committee, headed by Charles Wood with Marion Rains as secretary, cooperated with the Des Moines office of the AFSC in locating these people. Kermit Whitehead, who has had a D.P. family working for him since May of last year, took the new family into his home until arrangements for their later location were made. They were met at Marshalltown, Iowa, by Honey Creek Friends, and also by newsmen and photographers, when they arrived there by train late in September.

BORN BEFORE CRIMEAN WAR

Matrona was born near Smolensk in 1852, one year before the Crimean war, when serfs still toiled under the lash of landed aristocracy. When she was nine years old, Tzar Alexander II of

This story of an aged and courageous Russian displaced person serves to remind us of the plight of the many refugees still homeless, as well as of the numbers who have put down new roots in this country. Although Friends have aided only a few out of the thousands of D.P.s who have become new Americans, many are concerned with the "D.P. problem," and the relating of the story of Matrona Ignatenkowa may give insight into the lives of other D.P.s. The American Friends Service Committee Regional Office in Des Moines, Iowa, in cooperation with the Philadelphia Office, has prepared this story.

Russia, known as the "Tzar Liberator," abolished serfdom. Peasants were released from bondage and given an allotment of land for which the owners received payment from the State. This loan was refunded by the peasants to the State over a period of 49 years.

Matrona grew up in a tiny cottage where icons hung on the whitewashed walls. During the long winter nights she slept under a sheepskin huddled together with her brothers and sisters on the large flat stove that occupied one-third of their living room. They removed only their shoes before going to bed. Matrona has never learned to read nor to write. Her religion has been her only diversion and solace from the hard-working, bleak existence of a Russian peasant woman. She lived a simple spiritual life, surrounded by primitive people of the soil, oblivious of the historical events through which she lived. The name of Rasputin was only vaguely familiar to her. She connected him

with the Tzar, to whom she was intensely loyal. In 1869 she married Ivan Ivanov, a peasant from her native village, but she kept her maiden name, which was possible in Russia. They raised ten children before his death in 1933.

MADE HOMELESS BY WAR

The Russian revolutions of 1912 and 1917 did not affect her village and World War I was unknown to her. It was not until her 90th year that outside events altered the course of her life. In 1942 Nazi troops thundered through her village and for weeks she lay awake at nights listening to the sound of guns and the roar of dive bombers during the famous battle of Smolensk. When the German army retreated across Russia in 1944, they adopted a scorched earth policy and in the blaze of destruction that lay in their wake Matrona's home was reduced to a heap of rubble. Peasants fled panic stricken before the retreating invaders. Matrona, with one of her married daughters with whom she lived, harnessed a horse and cart, loaded it with their possessions, and set out to the West, over a road completely unknown to them, and with no plans for the future.

During that nightmare of terror, Matrona lost track of nine members of her family and their children and to this day she has received no word from them. For weeks she and her remaining daughter and family journeyed west until the horse grew so tired that it died of sheer exhaustion. Reluctantly they discarded their few prized possessions and proceeded on foot. A Polish

farmer and his wife kindly offered them shelter; but this good fortune lasted less than a year, for the Nazi army, searching for workers, discovered the younger members of the family and transported them to Germany as forced laborers. Matrona faithfully followed them and took up residence in Austria, not knowing the whereabouts of her family in Germany. In 1945, when the Allied armies occupied Austria and Germany, Matrona and her family were reunited. Since then they have lived as homeless refugees in a D.P. camp in Germany, refusing to return to their native land and live under Communist domination.

ATTEMPTS TO EMIGRATE

For almost two years they have been trying to emigrate to the United States under our D.P. law. Because four-year-old Tamara is partially blind they have been involved in much more than the usual red tape. Just when they thought they were ready to start to America, they were called up for a final examination and Tamara and her mother were denied permission to go. This decision was appealed and finally the entire family was accepted for immigration by the U.S. Displaced Persons Commission.

Matrona could not grasp the fact that she flew to America. She had seen airplanes flying overhead, but never before had she seen one on the ground. She thinks of them as small silver objects, and asks, "How can those tiny silver birds come down to earth and carry people on their backs? They are so small." When she heard she was to spend the rest of her life in America she sensed that it was something wonderful, for she said, "People who get U.S. visas have smiles on their faces and tears of joy in their eyes, thus it must be a good omen."

When asked about her plans for the future, Matrona answered proudly and without hesitation, "I am old but I am not lazy; I shall find work in America—I can still knit socks." It is probable that she has almost run her span of life, but, like the princess in the fairy tale, she is confident that she will "live happily ever after."

TWO CENTENNIALS

Honey Creek Friends have already become so attached to the family that they do not want to lose them. They are looking forward to celebrating their centennial year, as the first religious body in Hardin county, in 1952, and hope that Matrona may join with them, as she celebrates her own centennial.

Democracy is to save us from being governed better than we want to be.

George Bernard Shaw

What About Christian Economics?—II

By Kenneth Boulding

Howard Kershner, in THE AMERICAN FRIEND for October 25, presented the case of free enterprise as a system of Christian economics. In this issue and others to come, three Friends will comment on that article. Kenneth Boulding, whose answer is printed below, is a distinguished professor of economics with three books on economics in print, and a poet, whose sonnet sequence, There Is A Spirit, is known and loved by many Friends. He is now a member of the faculty of the University of Michigan at Ann Arbor. He and Elise Boulding are members of the Friends Meeting there as well as of Iowa Yearly Meeting (conservative).

ANYONE who studies my economic writings will soon discover that I am very far from being a socialist. Nevertheless it seems to me that Howard Kershner muddies the water both of economic and religious discussion by attempting to identify Christianity with what seems to be a pure form of *laissez-faire* capitalism. One does not destroy criticism by pointing out that the alternatives proposed by the critic are invalid. This is particularly true of the socialist criticism of capitalism.

I agree with Howard Kershner that the socialist solution is an invalid one; in the present stage of development of the techniques of government it seems to me that there is no adequate substitute for the market as a general regulator of economic activity, and no spur to progress as good as that provided by properly regulated private property. Nevertheless, if a man criticises me for beating my wife and proposes shooting her as a substitute, it is no answer to the criticism to dwell on the relative advantages of beating as against shooting. And it cannot be denied that there are serious and valid criticisms of the kind of unregulated market economy which Howard Kershner apparently favors. It is, for instance, subject to violent fluctuations in the level of output and employment, fluctuations which cause a great deal of unnecessary social distress and which can easily render the system politically untenable. It is also liable to develop, over the course of time, a degree of inequality in the distribution of property which is both ethically unjustified and politically unstable.

A more subtle, but very important defect is that a system based essentially upon the institution of the market and the freedom of exchange does not de-

velop adequate loyalties. In a very real sense it can be said that the main thing that is wrong with capitalism is that nobody loves it (except, perhaps, Howard Kershner). The inability of capitalism to command loyalty and devotion probably arises from the fact that exchange, especially monetary exchange, is one of the least emotional of human relationships, and a society built around the institution of exchange therefore is likely to be sadly deficient in emotional vitamins. Man does not live by bread alone, or by buying and selling.

THE CHRISTIAN POINT OF VIEW

From a Christian point of view there are even more serious criticisms of capitalist society as we know it. The ultimate test of any system is not its productivity in goods but its productivity in saints; people whose hearts are full of the knowledge and practice of divine love. It is by no means certain that a commodity-centered, efficiency-centered system like ours is most productive in saints. That is not to say, of course, that a socialist society would be any more productive; I do not believe myself that a monolithic planned economy is a remedy for any of the ills of capitalism, whether technical or spiritual. The Russian experience is fairly substantial evidence that the planned economy can neither eliminate cycles, nor deal with the problem of inequality, nor is it likely to produce saints, and in addition to its failure to solve the problems of capitalism it creates additional problems of its own.

Nevertheless our very proper fear of socialism must not lead us to abstain from the prophetic criticism of all societies. In a very real sense Christ stands above all human societies, and sits in judgment on them. It is perilously close to a form of blasphemy to attempt to identify the Kingdom of God with any form of society, for this is clearly a problem which man has not yet solved. In this sphere our moral and religious insights go further than our knowledge permits us to travel; the plain truth is that we do not know how to put into effect the good that we desire. It is the main business of the prophetic voice of religion to make us rest uneasy in whatever situation we find ourselves. In a day when a hysterical fear is stilling all voices of criticism, it is most important that the voice of prophetic religion should be heard, and that those whose ears are opened to the voice of God should be fearless.

On Representation to the Vatican

The National Council of the Churches of Christ in the U.S.A. has prepared "A Brief in Support of Maintaining a Valuable American Tradition." The following excerpts will supply background material necessary to those concerned about the present controversy over an Ambassador to the Vatican.

AS Christians believing in the freedom of conscience and as Americans believing in our national traditions, we are deeply and resolutely committed to the separation of church and state as a sound principle amply verified by our experience.

In conformity with this Constitutional principle, the Government of the United States of America has never in its history established formal diplomatic relations with the Pope as head of the Roman Catholic Church. Relations with the Papal States were quite a different matter.

From 1797 to 1848 the United States had consular representation in the Papal States as a temporal power. From 1848 to 1868 more formal diplomatic relations prevailed, including a period from 1854 to 1868 when a Minister Resident of the United States was accredited to the Papal States. Jacob L. Martin was commissioned as *Chargé d'Affaires* on April 7, 1848. His instructions from Secretary of States James Buchanan, dated April 5, 1848, contained the following passages:

"There is one consideration which you ought always to keep in view in your intercourse with the Papal authorities. Most, if not all, the Governments which have Diplomatic Representatives at Rome are connected with the Pope as the head of the Catholic Church. In this respect the Government of the United States occupies an entirely different position . . . Your efforts, therefore, will be devoted exclusively to the cultivation of the most friendly civil relations with the Papal Government, and to the extension of the commerce between the two countries . . .

"Our direct relations with the Papal States can only be of a commercial character."

The last Minister Resident of the United States accredited to the Papal States, Rufus King, resigned on January 1, 1868, after Congress had stipulated that no appropriations should be paid for the support of the legation after June 30, 1867.

It should be noted that the representation of the United States during that early period was to a temporal state to deal "exclusively" with civil and commercial matters and on a basis distinctly different from the representation of

other governments that were connected with the Pope as the head of the Catholic Church.

In 1902, William Howard Taft, then civilian Governor of the Philippines, was appointed by President Theodore Roosevelt to negotiate at Rome for the purchase of the Friar's Lands in the Philippines and for the withdrawal of the Friars from the Islands. This did not involve the establishment of formal diplomatic relations.

DIFFERENT STATUS

Mr. Myron C. Taylor's status in Rome, from 1940 to 1950, was entirely different from that of earlier diplomatic representatives in two respects. First—he was appointed the personal representative of the President rather than the authorized and accredited representative of the Government of the United States of America. Second—he was sent to His Holiness the Pope, rather than to the no-longer existing Papal States. President Roosevelt, President Truman and the State Department have repeatedly maintained that this action did not signify the establishment of formal diplomatic relations with the Holy See . . .

The Pope's influence is not derived from his status as sovereign of Vatican City. It is derived from his status as head of the Roman Catholic Church. His representatives overseas derive their status from their authority in that church rather than from the civil or commercial power of Vatican City. Diplomatic relations with the Pope, or technically with the Vatican, are therefore, in effect diplomatic relations with the head of a church, with the Roman Catholic Church itself.

ONE CHURCH PREFERRED

To give one church a preferential status in relation to the American Government would set aside the principle of according all religious bodies the same status in the eyes of our government. Such a departure from our historic past might even lead—though not intended—to an ultimate acquiescence in the doctrine enunciated by the encyclical of Pope Leo XIII on "The Christian Constitution of States" which bluntly declared that "It is not lawful for the State to hold in equal favor different kinds of religion." What this encyclical condemns is what the United States has practiced.

Our objection to diplomatic relations with the Vatican would not be modified by any proposal to establish similar diplomatic relations with other religious bodies. It would not be practicable to establish diplomatic relations with the world headquarters of all religious

groups. Furthermore, even if it could be done, it should not be done, because to extend the scope of a wrong policy would not make it a right policy and we would oppose such a suggestion just as vigorously as we oppose the proposal to establish diplomatic relations with the Vatican. Effective collaboration between church and state, when it is mutually desired, is achieved appropriately in the American tradition without legal formulae of recognition and regulations.

STEP WITHOUT PRECEDENT

To propose establishing formal diplomatic relations with the Vatican today is to propose a step that is without precedent in American history. Furthermore, it is to propose an action which would be contrary to the constitutional and traditional American principle of separation of church and state . . .

It has been argued that representation at the Vatican would strengthen America's defense against communism. The constituents of the Protestant Churches yield to no one in opposition to communism and in loyalty to freedom. Their record in the history of this country and to the present day is clear and they are proud of it. They hold that the menace of any totalitarianism is a challenge to us to maintain and defend our institutions of freedom and not to compromise them. This time of challenge is a time to maintain them in their integrity unimpaired. In our tradition, separation of church and state is one of the essential bulwarks of our freedom. It would be a national disaster to abrogate this American principle and to jeopardize our unity . . .

America must be kept strong in its traditions and institutions of freedom. They have served it well through an honorable history.

We therefore, urge that no attempt be made to establish diplomatic relations with the Vatican.

FRIENDS PROTEST VATICAN APPOINTMENT

The following letter was sent to President Harry S. Truman in the name of the Five Years Meeting during the sessions of the Five Years Meeting held in October, 1950.

Dear Mr. President:

One of the central principles of American government, since its founding, has been the separation of Church and State. The perversion of this government principle can lead only to controversy among religious groups. We regret that by the appointment of a special representative to the Vatican, this fundamental relationship has been violated.

We have no prejudice against any religious fellowship. In fact, we seek in

The Five Years Meeting of Friends, meeting in regular quinquennial session at Richmond, Indiana, through this communication expresses to you our hope that no successor to Myron Taylor to the Vatican be named.

London Reflections

This comment on the recent political upset in England was written a few days before the elections were held, but is valuable for its observations on the attitudes of Friends and for its accurate prophecy.

Several times I have been asked by those outside the Society as to how Friends are likely to use their votes. Without taking a "Gallup Poll" it is impossible to give an accurate answer, but there are various indications to point the way to a general answer.

A small number feel that this is sufficient to prevent them from casting a vote for any of the parties, but on the whole. Friends have felt that despite



Front row, left to right: Elton Trueblood, Richmond, Indiana; Clayton Terrell, New Vienna, Ohio; Wm. Merton Scott, Richmond, Indiana. Back row, left to right: Charles W. Palmer, Philadelphia, Pennsylvania; L. Glenn Switzer, Pasadena, California; Richard R. Wood, Philadelphia, Pennsylvania.

D. Elton Trueblood spoke to the assembly, suggesting a kind of "anti-

Mass meetings in eighteen key cities will be held in 1952 to help laymen organize local councils of church men. The counter-part of United Church Men, United Church Women, has been operating for ten years.

Whilst appreciating this, those

Prophets in the months before the election have been unusually cautious, but the whole believe that a Conservative Government will be returned, although the Labour party has considerably improved its position in the last few weeks.

The supreme purpose of the Christian church is to make Jesus Christ known, trusted, loved, obeyed and exemplified in the whole range of individual life and also in human relationships.

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CONSCIENTIOUS OBJECTORS AND THE DRAFT

George Loft, Coordinator of C.O. Services for the American Friends Service Committee, has prepared the following concise statement on C.O. status in the draft. This outline will be of use to individual Friends, to those who serve as draft counsellors of Meetings and to others who come in contact with conscientious objectors.

Under the revised draft act, recognized religious objectors either can be classified 1-A-O and assigned to non-combatant military service, or classified 1-O and ordered into two years of civilian service. Regulations specifying the types and conditions of such civilian service have not yet been issued.

The following highly condensed summary outlines the procedure for registration, classification and appeal which COs must follow if they decide to comply with the conscription law. At the end are listed agencies to which COs can turn for advice or assistance.

1. *Registration with local draft board*—required of all males at age 18; receive Registration Card (SSS Form No. 1).

2. *General Classification Questionnaire* (SSS Form 100)—mailed by local board; registrant must complete and return to board within 10 days of mailing date. COs should sign statement on page 7 of form, indicating religious objection to military service and requesting special CO form; request for latter form also can be made after filing Form 100.

3. *Special Form for Conscientious Objector* (SSS Form 150)—mailed by local board; CO must complete and return to board within 5 days of mailing date; supplementary data supporting CO claim also can be added to draft file at later dates.

4. *Notice of Classification* (SSS Form 110)—mailed by local board; registrant must get lowest classification for which he is eligible (only 1-A and 1-A-O rank higher than 1-O). Thus, CO could be deferred as III-A (dependents), II-C (agricultural worker), II-S (student), etc., before his claim for 1-O is considered. Even with lower classification, CO should place in his draft file all forms and other data to support CO claim. No classification is permanent.

5. *Physical examination*—given all 1-A, 1-A-O and 1-O registrants. Taking examination does not jeopardize appeals by CO; refusal to take examination is draft law violation.

6. *Appeal of Classification*—taking an appeal suspends the induction process.

a. *Local Board Hearing*—request made in writing within 10 days of mailing date of initial Notice of Classification; board will issue a second Notice of Classification after reconsidering case.

b. *State Appeal Board*—request made in writing to local board within 10 days of mailing date of initial or second Notice of Classification (or within 30 days if registrant is in U.S. territories or possessions, Mexico, Cuba or Canada; or within 60 days if registrant is located elsewhere, outside continental U.S.). Before finally rejecting claim for CO classification, State Board must obtain Department of Justice recommendation, which is based on FBI investigation and appearance by CO before a Hearing Officer. Department of Justice's findings do not bind the Appeal Board. Latter's decision is mailed to CO in form of another Notice of Classification.

c. *Appeal to President*—if State Appeal Board rejects CO's claim by a split decision, CO has right—within 10 days of mailing date of State Board's Notice of Classification—to require local board to file an appeal to the President. If State Board's rejection of CO claim was unanimous, CO cannot appeal direct but can ask National or State Director of Selective Service to consider action in their discretion. Results of Presidential Appeal, if granted, are mailed to CO in form of new Notice of Classification.

7. *Induction for civilian service*—COs classified 1-O will be ordered to report for civilian service when official regulations are issued. If CO passes 26th birthday during this waiting period, presumably he will no longer be subject to service assignment.

8. *Induction for military service*—registrants requesting and receiving 1-A-O will be ordered to report for non-combatant military service. A CO requesting 1-O but classified 1-A or 1-A-O also will be ordered to report for induction. If such a CO plans to bring his case into court, he should appear at the induction center but refuse to submit to actual induction; otherwise the court may hold that the CO has not exhausted all possible administrative remedies.

9. *Liability for Service*—registrants classified 1-A-O or 1-O who pass their 26th birthday before being assigned to military or civilian service no longer can be inducted without their consent. Registrants who were deferred in some other classification remain liable for service until they attain age 35; doctors, dentists, etc., are liable until they attain age 51.

* * * *

ASSISTANCE FOR COs: *Central Committee for Conscientious Objectors*, 2006 Walnut Street, Philadelphia (particularly those in legal difficulty or who do not meet technical requirements of draft act concerning religious belief). *National Service Board for Religious Objectors*, 1105 K Street, N.W., Washington 5, D. C. (particularly in dealings with Selective Service and presidential appeals). *American Friends Service*

Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania (general advice or assistance, information on possible service openings when CO work regulations go into effect). Also local Friends Meetings and churches, denominational peace commissions, local or state peace councils, local committees for COs.

A CREED FOR LIFE

(Continued from page 358)

initiative of the divine subject, we do not know God as the *Authoritarians* say we do. For them there must be a "sacrificium intellectus," a denial of reasoning, a "believing what you know ain't so," as the little boy said in defining faith." One is thus supposed to believe before considering what one reads in the Bible or what one hears and feels in Church or what one learns by living in the world and thinking about the meaning of life. There are authoritarians of the Church and authoritarians of the Bible and authoritarians of the Creed, all of whom demand that you abandon your skepticism first of all and believe what they tell you to believe before you begin to examine anything. They are asking a "tour de force" of the human spirit. They are demanding a conformity of your soul with their beliefs, not because you have tested them and found them true by their inner compulsion in your own soul, but because an outside authority (theirs) is set up as absolute.

I think the psychologists very well understand what authoritarians are requiring, and they point out why so many people give in to this requirement. Each one of us, having been initiated into life in a completely authoritarian setting in womb and home as little babes, and retaining as we grow up a haunting sense of the security of that time, hark back nostalgically in our emotional experience to the safety of that same authoritarian protection. When we grow up and life becomes in many ways complex, and our egos are in danger of feeling crushed by the often competitive struggles of other individual selves, we are ripe for the authoritarian appeal, and we are ready to confuse that return to childhood security with vital experience of the living God. So much of what passes under the name of religion is an example of this type of thing that it is no wonder many sincere and thoughtful people throw out all religion because of the falseness of so much of it.

So we may see that the vitality of the experience of God the Holy Spirit is the crucial test of true life for the human soul. We can hardly be said to live, in any creative sense of the word, unless and until God is alive within us. I believe in God! I believe in the Holy Spirit! I believe in love! Yes, I believe in Life! (To be continued)

EMMA COOK COFFIN 1854 - 1951

Emma Cook Coffin passed away on September 18, at Richmond, Indiana, aged ninety-six. She was born in the Sugar Plain Friends neighborhood near Thorntown, Indiana. An accident before her tenth year left her with burned hands, which she learned to use with remarkable skill. After the death of her mother, when she was twelve years of age, she lived with relatives at Sugar Plain, receiving an excellent education at the academy there and later at Earlham College. Earlier Friends had purchased the land on which Earlham College was built from her grandfather, Zimri Cook, and her father had been born on the property.

She was united in marriage to Charles W. Coffin in 1876. They lived in Minneapolis, Minnesota, where four children were born, of whom two survive. Emma Coffin and her husband were earnest Christian workers and loyal members of the Society of Friends. In recognition of her successful preaching and her unusual gifts in Christian service, she was recorded as a minister by Minneapolis Monthly Meeting in 1888. In 1893 she was granted a license from the state to perform marriage ceremonies, being the first woman minister in the State of Minnesota to be granted such a license. The successful labors of these two Friends in gospel work in Minneapolis continued over a period of eighteen years.

Emma Coffin held pastoral charges at Minneapolis (Lake Street Meeting); Spencer, Iowa; San Jose, California; First Friends in Whittier, California (assistant pastor); First Friends in Oskaloosa, Iowa (assistant pastor); Gonic, New Hampshire; and Vermillion Grove, Illinois. Charles Coffin died in Oskaloosa, Iowa, in 1907. Following this, Emma Coffin devoted several years to

the field of evangelism, in which she showed great ability and marked success. When her daughter and son-in-law, Lelah and W. Perry Kissick, held a year's residence in Europe, she accompanied them and spoke to Friends Meetings in Switzerland, Germany, France and England. During her later years, Emma Coffin resided at Whittier, California, and then with her daughter Lelah at Richmond, Indiana.

Surviving are a son, Dr. Harry Werose Coffin, and a daughter, Lelah Ferne Kissick; a sister, Mary Dell Allen; a brother, Charles Cook; six grandchildren and six great-grandchildren. A memorial service was held for Emma Coffin in Richmond, Indiana.

From Our Readers

THE FACTS OF CICERO

To the Editor:

I have just read the "Comment on Cicero" in the October 11 issue of *THE AMERICAN FRIEND*, and the editorial comment. It seems to me that we have a Christian responsibility to point out the prejudices and feelings of superiority (probably unconscious) expressed in this letter. It is through offering criticisms in a constructive manner that we are able to help each other and the whole of society to move forward.

First of all, the letter assumes that prejudice is "mountains that will take a millenium to level." Does this mean that prejudice is human nature? Does it mean that the Christian principle of brotherhood is impractical — or unacceptable to the American people? Rather, I believe "that of God in every man" responds strongly to the principle of brotherhood, and we can put it into practice.

Secondly, the expression "push himself in where he is not wanted" is a

common way of expressing prejudice against Negroes, Jews and other minorities whom one may dislike. Any Negro who tries to get a skilled job or a decent place to live will frequently run up against people who object to his efforts. Is it violence if he stands firm and continues to work for equal opportunities? Non-violence is not *submission* to evil.

Perhaps the writer of the letter was misinformed about the events in Cicero. I was privileged to hear Harvey Clark tell his own story at a NAACP meeting. He spoke without malice, but with determination to continue to work toward the fulfillment of his right to live where he wishes. Mr. Clark did not seek out a place where he would not be wanted. He, his wife, and two children lived for a year in one room in Chicago before finding the apartment in Cicero. When they rented the apartment, they did not know there were no Negroes living in Cicero. They had merely rented an available apartment. No marked objection to the Clarks came from the tenants of the building. The first objections came from the Police Department, and the violence seems to have been deliberately incited by an anti-Negro organization known as the White Circle League, with at least the passive assistance of the police. A number of Cicero residents indicated to Mr. Clark at the time that they were ashamed of the mob, and thought he had every right to live there. These are the facts as told by Harvey Clark.

I whole-heartedly agree with the Editor's statement that we must challenge those who hold and exercise the power to discriminate. Let us start today by challenging the violence of Cicero with a firm insistence that justice be done.

Edith Gaines

10205 Adams Ave.
Cleveland 8, Ohio

FOR ONE WHO COMES AFTER

I wonder if in some far day
When one in search of loveliness
Shall find a dusty yellowed book
Recording all my happiness;

Shall that one see with eyes of me
The drifting apple petals fall,
The white stars of the dogwood boughs
And thrill to hear the thrush's call?

A lane that wound where autumn leaves
Made gold and silver pageantry,
And twilights fading into dusk
Shadowed the world in mystery?

I hope somehow the book reveals
To one who reads in that far day
The loveliness my eyes have seen,
The things my heart has tried to say.

SHEILA STINSON

THESE MEMORIES

I shall always hold these memories dear:
The shining fans of one palmetto tree
Etched clear against the blueness of the sea,
The flight of gulls and winds that whispered near.

A thrush's clear sweet call beyond the dunes,
The sultry gold of bright sands spreading far
And far to meet the last small silver star,
The wild and mournful voices of the loons.

A moth that lifted languid wings above
The everglades where slow dark waters lay,
And in a scrub pine two doves pale and grey,
Singing their wistful tender song of love.

These memories will always be a part
Of treasured things I hold within my heart.

SHEILA STINSON

QUAKER BUILDINGS AND BUILDERS

By ELEANOR W. TABER

This is a continuing story of recent building among Friends, written by Eleanor Taber of New York Yearly Meeting, who has made a survey of all Yearly Meetings in this country.

II

The Meetings feeling the need of new meetinghouses fall into two distinct groups: the new United Meetings, worshipping on the basis of silence and freedom, and the evangelical type, feeling the need of a pastor to lead them. Most of the former are located on the East coast, though University Meeting in Seattle, Washington, and the Meeting in Tucson, Arizona, are examples of this type. The members are seekers, coming together to worship God, and finding something of His Spirit in each human being. Usually there is a large proportion of teachers, professional persons and students in the group, and often it meets near some college or university, or in the suburbs of a large city. In the meeting room the benches are usually arranged in a hollow square, or facing an open fireplace, to demonstrate the democracy of a Friends Meeting, in which all members feel equally the responsibility of the worship and the spoken message.

BALTIMORE YEARLY MEETING

A good example of this type is the Florida Avenue Meeting in Washington, D. C., which began in 1931 as an independent Meeting, a union of many Friends from the General Conference I Street Meeting, and from the Five Years Meeting Irving Street Meeting, together with many Friends who live more or less permanently in Washington. The Meeting has no pastor, but does have an Executive Secretary. Of the 675 members, about one third are non-resident, and 240 hold dual memberships, continuing their relationship with their home Meeting while also belonging to Florida Avenue. After a time, the Friends of this Meeting desired a closer relationship with a larger body, and so joined both the Baltimore Yearly Meetings. With the Friends Committee on National Legislation, the International Student House and the new Davis House, Washington Quakers form a real Friends Center in the nation's capital.

Their Meetinghouse is 45 by 72 feet with a wing 88 by 45 feet. It is built of reinforced concrete, steel, cinder block and gypsom block, and faced with stone. The meeting room seats 325 on benches arranged in a modified hollow square, with "facing seats" on one side of the room for ministers, elders, over-

seers and visiting Friends. The Meetings are held on the basis of silence and freedom. There is a dignified library on that floor, and four rooms in the basement, one of which is used as the dining room. Recently an addition has been built so that there are now eleven rooms besides the meeting room.

Baltimore Yearly Meeting, General Conference, has a new meetinghouse in Baltimore, the handsome Stony Run Meetinghouse, replacing the old Park Avenue Meetinghouse. It is situated, together with Baltimore Friends School, on a large tract of land in a residential part of town. The new house, built of gray stone, was opened in December, 1949. The meeting room seats 250, and, together with a library, office, record room and work room, occupies the first floor. In the basement are dining room kitchen, recreation room and class room. The Meeting has 443 members, of whom about one-half are non-resident, and one quarter are children. The Meeting employs an executive secretary and issues a "News Letter" containing an abstract of the Monthly Meeting Minutes.

(To be continued)

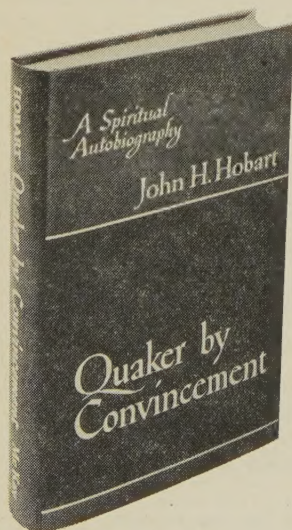
POETRY CONTRIBUTOR

SHEILA STINSON, Box 144, Route 15, Cincinnati 36, Ohio.

QUAKER BY CONVINCEMENT

By JOHN H. HOBART

The writer of this moving spiritual autobiography started life as a birthright member of the Society of Friends. After thirty years he became a convinced one. His book contains the story of the years between.



This personal search for a faith led the author back to what he believes are the essentials of Quakerism. His experiences and convictions are expressed in language in keeping with the mind and spirit of the twentieth century. Emphasizing the fact that man's spiritual progress lags behind his material achievements, the book is a challenge to all to become once more pioneers in the things of the spirit.

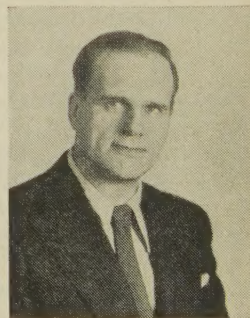
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The Sunday School Lesson

Prepared by RUSSELL E. REES

For December 2—A Doubting and Disobedient People

Numbers 14:1-11

A novelist, telling the story of a modern young couple whose marriage is going to pieces, makes the young woman say, "We had nothing in common but our shared doubts, and this was not enough upon which to build a home." This, the children of Israel were also to learn, that doubt and fear are not enough for a nation or a people. We are knit together in great enterprises, not by what we do not believe, but by what we believe.

As long as Israel was propelled by fear, its people could endure long marches and some privation. But when the danger was past and they had to face the stern reality of making a united organization out of a group of slaves, they needed a positive faith. Lacking that, they fell to grumbling, and longing for what now seemed the security of slavery. People tend to remember the pleasant experiences and forget the unpleasant ones. We glorify the past, not because there was no evil in it, but because the good things have a lasting quality, and the bad things we forget.

The peril of going back has often been called to our attention. Lot's wife looked back and became a block of salt, and Jesus put it even more emphatically, "no man, having put his hand to the plow, and looking back, is fit for the kingdom of heaven."

The real test of the leadership of Moses came when he had to face this mood of escape to the past. He had to say, "The Lord is with us, fear not." He had to remind them, not only that God had been good to them in the past, but that he was ready to favor them in the unknown future.

This is a much needed lesson for us also. One of the simple solutions which is perennially offered to us, when problems loom large in the future, is to go back to some now glorified Egypt. Slavery does not now seem so bad, because we have forgotten that it is always beset with difficulties. The future takes on the appearance of evil for us too, full of unknown situations and guarded by giants whom we fear. But safety lies only in front of us, never behind us.

Doubt always focuses attention upon ourselves, while faith always focuses attention upon God. Almost any of us have a right to be afraid if we look at our own slender resources. But if God is involved (as He always is), we can

face our problems with confidence. The forty years of wandering by the Israelites was the premium they paid for their doubts. Had they followed the counsel of Caleb and Joshua they might have entered into their future unafraid, but sighing for Egypt and looking back to the past, they wandered long years in the desert.

Our counsel, as theirs, is to face the future under the guidance of God, believing that there is a way for those who have a living and vital faith. Problems are opportunities and difficulties are testings of our faith. "If the Lord delight in us, then He will bring us into this land." Our problem is first of all loyalty to the Truth which is in God, and willingness to venture with Him into the future.

Questions:

1. At what points are we tempted to flee back to old experiences and refuse to try the unknown future?

2. Discuss the meaning of "doubt" and "faith." In what way is faith in God redemptive?

For December 9—Moses' Charge to the People

Deut. 30:15-31:3, 33:27-29

"I have set before you life and death," is a frightening statement, and one that men are tempted to refuse. We are of the opinion that we can choose a little life and a little death. Or in more tragic fashion, that we can put off the choice altogether and not make a decision. Dr. Fosdick has written, "Life habitually presents us not with three choices, pro, con or indifference, but with two choices, pro or con, for or against."

The choice which Moses urged upon Israel was a three-fold program. He urged, Love the Lord, walk in His ways, and keep His commandments. The other choice was, evidently, love the world, walk in its ways, and keep the commandments it pronounces. Therefore, he warns the nation, choose life.

The final argument presented is one which Rufus Jones used to quote frequently, "The Eternal God is thy refuge, and underneath are the everlasting arms." This is the truth which is under all truth. If God be for us who can be against us? If God be not for us then any enemy is dangerous.

Does not our time also bristle with similar choices? Will we take truth or falsehood? Will we take goodwill or ill-will? Will we take purity or impurity? Will we take love or hatred? Failure to

select one of these alternatives means that in reality we do take the other. If we hesitate to take the wisdom and way of God forthrightly and openly, then we do take the way of the world's wisdom. If we do not actively practice the way of goodwill, then we allow the way of illwill to prevail. If we not love our enemies, then the net result is the same as if we actively hated them. Life cannot continue in a vacuum of opinion and behavior. To fail to choose life and act upon the premises of that choice means we accept death and take the consequences of that acceptance.

As one reads these passages, one feels the urgency in the words of Moses. He knew that the future of the nation depended upon an eager acceptance of the responsibilities before them. You cannot drift into the Kingdom of God. The world will not be made a better place by our procrastination. If I do *this* thing, I cannot in the very nature of things do *that* thing. For example, we cannot as a nation follow at the same time, the things which make for peace and the things that make for war. If we do not deliberately and with courage follow peaceful alternatives, we will by our very hesitation do the things which make for war. If we spend our substance for the machines of war, we will likely not find the energy or the financial resources to make the implements of peace. We too have set before us life or death, good or evil.

Will we choose the things which will strengthen and improve our communities and our society, or will we veto these things, not so much by positive choice as by neglect? That becomes a pertinent question for us all to ponder. One feels that we are failing to get the good world we desire and hope for, not always because we are actually bad people, deliberately electing evil, but because by our hesitation and refusal to elect the good, we are liberating the forces of evil to do their work.

"If your heart turn away, ye shall surely perish." "Therefore choose life, love the Lord, walk in His ways, and keep his commandments."

Questions:

1. Do you think it is possible to be a little bit Christian, and yet refuse to go all the way with the Christian ethic? Where are we attempting it today?

2. If the "Eternal God is our refuge," are we wrong in trying to work for national security through armaments? In what way does "practical politics" fit into our faith in God? Are they at variance with each other?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Charles S. Ball, President of William Penn College, shared his concerns for the College at a special meeting at Minneapolis Friends Meeting in October. Slides of the College were shown. Charles Ball is now on a trip to California.

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Warder Clyde Allee, former Professor of Zoology at Chicago University, was elected recently to the National Academy of Science. Following his retirement from Chicago, he has been serving as Head of the Department of Biology at the University of Florida.

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In an effort to help at least some of the victims of the disastrous hurricane which struck Jamaica last August, the American Friends Service Committee has already shipped 2,000 pounds of used clothing to Jamaica. An additional 3,000 pounds are scheduled for shipping early in November.

* * * *

Merle L. Davis, Executive Secretary of the American Friends Board of Missions, will return in mid-November from a six weeks visit to our Caribbean missions. His plans were to spend three weeks in Cuba and three in Jamaica, combining a vacation with his work in the interests of the Mission Board.

* * * *

E. Merrill Root, Poetry Editor of THE AMERICAN FRIEND, has published his sixth volume of poetry in "Ulysses to Penelope," a sonnet sequence. The new work, published by Marshall Jones Company of New Hampshire, is expected by its publishers to be as successful as "Seeds of Time," which appeared a little over a year ago and is now sold out.

* * * *

The seventeenth Harvest Festival for Friendsville Academy will be held the evening of November 16 in Thatcher Hall. Since 1935, when the Friends Missionary Society first sponsored this event, the Academy has benefited both materially and spiritually by the interest manifested and the contributions received. Communications and gifts may be sent to Katherine French, President, United Society of Friends Women, Friendsville, Tennessee.

* * * *

H. Millard Jones, of Dallas, Texas, has been called by the Springfield Monthly Meeting of Friends in North Carolina to serve as pastor for the coming year. He succeeds Milton Hadley, who accepted the position of co-secretary of the New England Yearly Meeting of Friends in July. Millard Jones, a grad-

uate of Wilmington College, has most recently been in temperance work in Minnesota and Texas. He is a former pastor of Minneapolis Friends Meeting.

* * * *

Laura E. Carson, a recent contributor to THE AMERICAN FRIEND, offers to send interested Friends a simple pattern for little felt shoes, to be sent under the care of the American Friends Service Committee to children in Korea. The shoes may be made from felt salvaged from old felt hats and from odds and ends of yarn. They are warm and easy to make. Send a stamped envelope for reply to Laura E. Carson, 146 Massachusetts Avenue, Boston 15, Massachusetts.

* * * *

Howard Leroy Harris began as pastor of the Xenia Meeting in Wilmington Yearly Meeting (Ohio) on November 1. He is a graduate of Hartford Theological Seminary and the University of Missouri. He taught at Friends University in the Department of Biology for several years, and has served for one year as a Congregational-Christian minister at Blairsburg, Iowa. He, his wife Rosemary and their four children moved to their new home in Xenia, Ohio, late in October.

* * * *

Harold Smuck has returned to Western Yearly Meeting after service at Kingston Center in Jamaica, and will minister to the Valley Mills Meeting in Indiana. Other new pastors in Western Yearly Meeting are Allen Flood at Wilder, Indiana; Lee Guyer at Harmony, Illinois; Woodrow Smyers at Pleasant Grove, Illinois; Marguerite Carter at Newport, Indiana; and Lyle Love at New London, Indiana. Lorton Heusel will serve Gravely Run Meeting this year in addition to Sugar Plain Meeting.

* * * *

St. Marys Meeting celebrated the fortieth anniversary of its organization and dedication on September 14. The work started under a tent pitched on the same lot where the church was later built, with interest in the Meeting as a permanent Friends Meeting increasing until a church was built and dedicated in 1911. Albert J. Furstenberger was the first pastor of the Meeting, and he and his wife returned for the fortieth anniversary observance. A. R. Morford is now pastor of the Meeting.

* * * *

Howard Brinton, director of studies at Pendle Hill, will deliver the second annual J. M. Ward Lecture at Guilford College on Founders Day, November 9. His subject is "The Function of a Quak-

er College." Howard Brinton's address will be given at eight o'clock in Memorial Hall. The occasion will be something of a homecoming for Howard Brinton, since he taught mathematics at Guilford from 1915 to 1919, and was chairman of the faculty executive committee which handled the administration of the college in the interim between Presidents Newlin and Binford.

* * * *

Edith Ratcliff, a nurse in the Friends Mission Hospital at Kisumu, Kenya Colony, East Africa, has been visiting Friends in New England and North Carolina and plans to spend several weeks in Iowa Yearly Meeting before returning to Africa at the first of next year. She has been on a year's furlough from her mission work. In her talks to many Friends Meetings, she has given a general picture of Friends work in the African field. Edith Ratcliff is a graduate of Friends Academy in Tennessee and Friends University; her home is in Tryon, Oklahoma.

* * * *

Steve Simon, son of Andrew and Katherine Simon of Baltimore Yearly Meeting and a recent Earlham graduate, has been arrested for the second time on a charge of refusal to register for the draft. He previously served a three months sentence in 1949 as a conscientious objector. He was sentenced at Indianapolis to two years in prison, and is now on bond, continuing his graduate studies in ornithology at Cornell while appealing his case. Another Earlham student, Storrs Olds, son of Raymond and Abbie Olds of Monterray, Massachusetts, was arrested on October 10 for draft violation. He returned his draft card to his local board with a letter stating his C.O. position a year ago. At last report, he was released on \$3000 bail.

* * * *

Thirteen Institutional Service Units, sponsored by the American Friends Service Committee, were held last summer, with 137 young people participating. At several hospitals, the Units were able to preform unusual services, or overcame special problems. The Unit at the Independence, Iowa, Mental Health Institute organized a "wheel-chair brigade" to aid in recreation for the neglected bedridden patients. The Hospital requested a year-round Unit as a result of the success of the summer Unit's work. In Austin, Texas, the Service Committee had its first Unit in the deep South. No Negro members were appointed to the Unit, but groundwork was laid through Unit speakers and

visitors for discussion of the prospect of a Negro Unit member next year. Another Unit overcame with some success the antagonistic effects of a rumor that regular attendants at the hospital were to be replaced with conscientious objectors. Year-round units are now being sponsored at Clinton Farms Reformatory for Women in New Jersey and Independence, Iowa, and one will open in January at East Moline State Hospital in Illinois.

* * * *

Iwao Ayusawa, a Japanese Quaker and labor expert, recently joined the staff of the Japan International Christian University as head of the Institute of Labor-Management Relations. In 1911, at the age of 17, he won the "Friends Peace Scholarship" to study at Mid-Pacific Institute in Honolulu. He attended schools in Japan and the United States, graduating from Haverford College in 1917, and later from Columbia. For nearly twenty years before Japan withdrew from the League of Nations, he held positions in the International Labor Organizations. He withdrew from work of a public nature because of his stand as a pacifist when World War II broke out, but since the war has assisted the Japanese Government in labor matters and participated in a number of international organizations. He was President of Shitoku College in Tokyo in 1946-1948. Iwao Ayusawa joined the Society of Friends in Geneva in 1925; he is also a member of the Fellowship of Reconciliation and since 1949 has been President of the Japanese group. During the past two summers he has conducted international seminars sponsored by Friends in Japan.

Friendly Fellowship

PORTLAND, MAINE — Edith Ratcliff spent several days in the northern part of New England, speaking of her medical work in East Africa. An informal meeting was held with her at Oak Street Friends, followed by a social hour. Her work was brought very close to us and great interest was shown by all present.

At our Monthly Meeting recently our pastor, Cymbrid Hughes, spent a half hour discussing "The Quaker Meeting for Business" by Leonard Kenworthy, which appears in the October 11 issue of THE AMERICAN FRIEND. We found this unusual article very helpful.

Ella H. Smart

* * * *

KOKOMO, INDIANA — This year Union Street Friends began mailing a monthly news-letter to our young Friends away from home. The letters were originally planned by the Committee of Ministry and Counsel as a continuing contact

with our Meeting for young people in the Services. The response was so rewarding that it was decided to send the letters to our young folks away at colleges and schools too. The letters are written as personally as possible and filled with all the interesting news of the Meeting. Pictures of the Church, taken for Rally Day favors, were enclosed in this month's letter. At present, copies are going to Korea, the South Pacific, Alaska and Germany, as well as all over the United States.

Fleta Pierce Newlin

* * * *

COLLINS, NEW YORK — Farmington Quarterly Meeting was held at Collins, New York, October 27 and 28. William Clark, Principal of Oakwood School; Fred Haslam, Secretary of the Canadian Friends Service Committee; and Samuel Cooper, manager of the Arch Street Friends Book Store in Philadelphia, shared very helpfully in public ministry. Friends were present from Farmington, Batavia, Gasport, Niagara Falls, Quaker Bridge, Buffalo and Cleveland, Ohio. On Sunday afternoon Friends assembled in the old North Collins Meetinghouse and held Farmington Half Year Meeting, Genesee Yearly Meeting (Canada). For many years this Meetinghouse has been used only once a year. Philadelphia Yearly Meeting, New York Yearly Meeting and Canadian Friends (then a part of Philadelphia Yearly Meeting) had shared in planting Quakerism in western New York. It was of significant interest to have representatives of all three groups present for the Quarterly Meeting sessions.

Levinus K. Painter

* * * *

HIGH POINT, NORTH CAROLINA — High Point fears no diminishing birth rate with 102 children of pre-school age in the Bible School, 62 of whom are under four. The contract recently let to the architects for a new Meetinghouse and religious education building has been none too soon, for by the time the buildings take shape, the present quarters will be all too crowded for the little folks. The Bible School shows each week an increase in attendance of from 10 to 30 over the corresponding week in 1950. Attempts are made in the Monthly Meeting as well as in Sunday school classes to encourage increased responsibility among the membership.

Algie Newlin was the Monthly Meeting supper speaker in October. Quarterly Meeting Leadership Training School, opening November 4 at High Point, will be held in six two-hour sessions. The courses offered will be Bible Appreciation by Dr. William Locke of High Point College, Church Membership by Floyd Moore of Guilford College and Teaching Religion to Pre-School Children by Elsie Ellen Moore, of the High

Point Methodist Church. Mention should be made of the light Harold Chance kindled in our souls during the entire sabbath he spent with us, September 23. His messages were original and deeply spiritual.

Alice Paige White

* * * *

PASADENA, CALIFORNIA — One hundred persons gathered at the First Friends Meetinghouse on East Orange Grove Avenue, Pasadena, in October to honor the senior members of the Meeting. Ten persons who had their eightieth birthdays since a similar tea was held two years ago were special guests. Of the total of twenty-eight, there were eighteen who were able to be in attendance. Three ministers were included: Alice Lewis Pearson, Jessie B. Monroe and Dr. H. Edwin McGrew.

Early in September appropriate recognition was given to the responsibility of the Meeting to the public schools when the names of sixteen members of the Meeting who are serving the area as teachers and administrators were read. The names of twelve junior-college and college persons were also noted.

The Men's Group met in October with guests from Orange Grove and Villa Meetings in Pasadena and also from the Alhambra Friends Community Church. Frederick Tolles, Research Fellow at the Huntington Library, spoke about "Quakers and Slavery — the Growth of a Testimony."

A series of nine Craft Nights until Christmas is well under way, with interesting groups in papercraft, leatherwork, knitting and photography meeting following a brief devotional period. The Craft Nights and a study group meeting twice each month for the study of the 1952 Oxford World Conference literature are sponsored by the Fellowship Committee of the Monthly Meeting.

* * * *

FLORIDA YOUNG FRIENDS CONFERENCE — Over forty Florida Young Friends held a week end conference October 13-14, taking a step toward an active, state-wide organization. Young Friends gathered from West Palm Beach, Gainesville, Deland, Orlando, Clearwater, Winter Park and Jacksonville, meeting in Winter Park. The Conference accomplished much as an opportunity for young people from widely separated sections of the state to become acquainted. Twice as many Young Friends attended this October conference as were present at the previous May conference, and the gathering was interracial. Discussion in meeting and between sessions centered mainly around (1) neighborhood and community work-camp projects, (2) experiences of various members of the group as conscientious objectors, and ways and means of

being of more assistance to men in this matter, (3) some means of outward identification for Friends, and (4) reasons for the proportionately small number of Negroes in the Quaker movement. A report was given on "A Time for Greatness" appearing in the Florida *Times-Union*, and a letter regarding "Steps to Peace," appearing in another Jacksonville paper, which resulted in sending out nearly as many pamphlets as the ad. John Barney of Clearwater, now attending the University of Florida in Gainesville, was nominated as a delegate to the Friends World Conference at Oxford, representing Florida Young Friends. A group at Gainesville reported progress toward a regularly organized Meeting there. The next Florida Young Friends Conference will be held in March at St. Petersburg, as a part of the All-Florida Friends Conference held every year.

* * * *

LAKE ERIE ASSOCIATION — The Lake Erie Association of Friends Meetings held its Annual Meeting on October 6 and 7 at Camp Green Pastures near Ann Arbor, Michigan. A group of 144 delegates and guests as well as 32 children met together for two days of business and recreation, discussion and rededication to the Friendly way of life. Representatives reported from organized Meetings in Ann Arbor, Cleveland, Columbus, Detroit, Oberlin, and Pittsburgh, and from unofficial Friends groups in Indianapolis and Toledo. Two Preparative Meetings formed during the past year are located at East Lansing (Ann Arbor) and South Pittsburgh.

Winthrop Leeds (Pittsburgh) was re-appointed Secretary-Treasurer, Dan Kinsey (Oberlin) appointed Convenor of the Continuing Committee, and Mable Hamm (Ann Arbor) named representative to the AFSC. Selected as delegates to the Friends World Conference at Oxford were Ruth Hyde (Columbus) and Richard McCoy (Pittsburgh) with the following alternates: Lucy Clark (Cleveland), Lorena Blackburn (Columbus) and Emma Wilson (Cleveland).

A challenging topic, "Dynamic Serenity" was discussed in two groups, one emphasizing personal relations within the family and local community, and the other exploring wider fields of social and political activity. Rufus Jones was frequently referred to as one who possessed real serenity in the midst of conflict, not withdrawing from life but moving forward in creative action. Bernard Walton brought greetings from Friends General Conference and gave a most interesting report on the English Friends Mission to Moscow. Irving Hollingshead spoke for the Friends World Committee and William Adams encouraged wider use of the prepara-

tory Study Booklets. Mayo Johnson gave an outline of the current program of the AFSC.

Two concerns resulted in the appointment of special committees, one under Kenneth Boulding to follow up interest created by the discussion on "Dynamic Serenity" by making use of the extension facilities of Pendle Hill for arranging Retreats in local meeting areas, and another under Gladys Lusk to develop the children's program for the next Annual Meeting. The final session was devoted to a consideration of the Friends peace testimony. Cleveland Meeting offered to act as host to the 1952 Annual Meeting of the Association.

Winthrop M. Leeds

In the Larger Circle

The John Milton Society is publishing its first talking book (on long playing records) in December for the blind who cannot read braille. The Society, which represents fifty denominations, publishes Christian literature for the blind. The new record will contain gems of Christian literature in poetry and prose and, like the braille magazines published by the Society, will be made available to the blind without charge. Names of blind persons who would like to receive this talking book should be sent to: John Milton Society, 156 Fifth Avenue, New York 10, New York. Helen Keller has been President of the John Milton Society for almost twenty years.

* * * *

A new Protestant social action group to be known as Christian Action was formed at a meeting held recently at Washington, D. C., by more than 200 delegates from 20 denominations. Theme of the Conference was "Strategy for Social Action." The group adopted a resolution stating, "We affirm that the Gospel impels us to work together for a responsible society . . . which will give each person or group a fair and equal opportunity to develop his full potentialities. This involves judgment on the political, economic, and social policies of our country." Leaders of the conference included Marquis Childs,

Kenneth Underwood of Yale Divinity School, Joseph Merchant of the Religion and Labor Foundation, John Bennett of Union Theological Seminary and Reinhold Niebuhr. The conference rejected "the identification of capitalism, socialism or any economic and political system with the will of God." After a heated debate on membership the way was left open for Christian pacifists to join. Dr. A. T. Mollegan of Virginia Theological Seminary declared that there was no place in the organization for "watered down Quaker Unitarianism."

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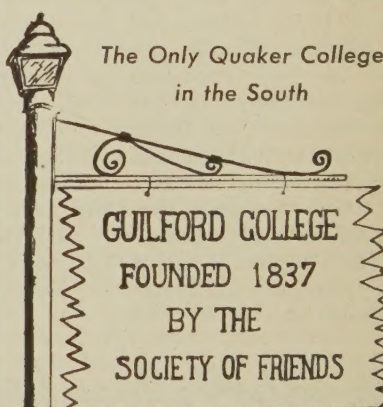
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BIRTHS

BOULDRING — To Kenneth and Elise Boulding, a daughter, Christine Ann, on October 21, at Ann Arbor, Michigan.

HINKHOUSE — To Herbert C. and Doris Hinkhouse, a son, Glenn Alan, on September 11, at West Branch, Iowa.

HOSKINS — To Moses J. and Sybil Jones Hoskins, a daughter, Marion Hazel, on October 12, at Oskaloosa, Iowa.

TAYLOR — To Lewis M. and Mary Frances Carter Taylor, a son, William Lewis, on October 4, at Russiaville, Indiana.

MARRIAGES

WISEHART-RIGGS — Bernice Riggs of Richmond, Indiana, to Norris Wisehart of the Richmond Regional Office of the A.F.S.C., on September 8 at the First Friends Meetinghouse in Richmond, Norval Webb officiating.

DEATHS

LEWIS—Austin F. Lewis, on October 11, at Altadena, California, aged sixty-six. He was born at Albion, Iowa, the son of Enoch and Rebecca Green Lewis. His childhood was spent on a near-by farm to which his physician father had retired, and his early education was acquired in the district school. Later the family moved to Oskaloosa, Iowa, that the children might be near Penn College, from which the three daughters and four sons of the family were later graduated. Soon after his graduation in 1907, Austin Lewis went to Gate, Oklahoma, where, with his younger brother, Walter Lewis, he pioneered in farming. In 1922, Austin Lewis moved to Pasadena, California. He married Emma Gertrude Taylor, and their one son, Richard Taylor Lewis, survives him. In Pasadena, Austin Lewis devoted himself to writing, mostly short stories for children and youth. In recent years he became interested in the development of the extension region in Washington to be irrigated from the Grand Coulee Dam, and spent considerable time in looking after his interests there. From his early childhood, he was a great reader, and possessed an excellent and unusual memory. Naturally shy and retiring, he did not find it easy to speak in public nor to assume leadership in the many causes in which he was

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greatly interested. However, in smaller circles he was much appreciated and formed lasting friendships. He was a birthright member of the Society of Friends, a member of the Friends Meeting of Gate, Oklahoma, and at the time of his death, president of an adult Bible Class at First Friends Church in Pasadena. Surviving are his son; two brothers, Carl S. Lewis of Pasadena and George H. Lewis of Marshalltown, Iowa; a sister, Alice Lewis Pearson of Altadena, with whom Austin Lewis made his home for the past ten years; and nieces and nephews in California, Iowa and Oklahoma. Elmer H. Brown assisted with the memorial services. Remembrances were sent to the American Friends Service Committee in Pasadena.

MARSHALL—Jesse Wilson Marshall, on July 22, at Whittier, California, aged ninety-one. The son of Levi and Irena Pearson Marshall and the eldest of eleven children, he was born in Russiaville, Indiana. A year after his birth, his family moved to Winneshiek county in Iowa. He attended Stanford Academy and Penn College, graduating from Penn in 1885. That same day, June 23, he married Anna White at the home of Benjamin Trueblood, then President of the College. He and Anna White Marshall then went to the Academy at Glen Elder, Kansas, teaching there and later at Pleasant Plain, Iowa. They farmed for nearly twenty years before moving to California in 1916. Jesse Marshall had been a faithful member of the Men's Bible Class in the Whittier Friends Meeting until his recent illness. His wife, Anna, died in 1946. He is survived by five sons, Walter L. of Pico, California, Harold D. of Whittier, California, Carl E. of Puente, California, E. Howard of Chicago, and J. Gerald of Washington, D. C.; a daughter, Mamie Jensen of Meadville, Pennsylvania; seven brothers and sisters; nineteen grandchildren and eleven great-grandchildren. Services were conducted by Robert Cope at Whittier, California.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister. 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone Fairfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends. East 13th and Lyon Streets. unprogrammed meeting. 8:30 a.m.; Church School. 9:45 a.m.; Morning Worship. 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive. Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C. Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m.; Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m.; Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA

Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting, First-days at 10 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Fillmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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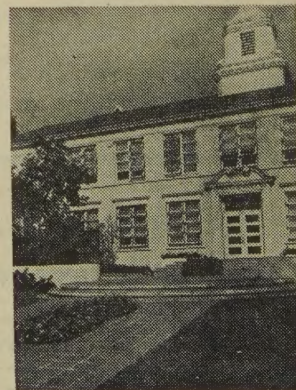
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